



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

LETTERS OF JOHN WESLEY. Edited by GEORGE EAYRS, F.R.Hist.S.  
George H. Doran Co. 1916. Pp. xl, 510. \$2.50.

We are indebted to the English Methodist historian, George Eayrs, for editing and publishing the first selection of Wesley's representative letters. This becomes apparent when we consider the need of such a work. In the first place, Wesley's position among the world's greatest religious leaders stands unchallenged. Consequently anything emanating from him must be of interest not only to the theologian and historian but also to the average layman. The inimitable Journal of the St. John of England has long been regarded as an important source for its revelation of the character of the writer and of his times. Even more self-revealing are his letters. He wrote upon every conceivable subject. And, as few men before or since, he laid bare the innermost secrets of his heart. It is true, we have many of his letters printed in different collections and libraries, but they have not previously been collected and arranged in the manner of the present work. Therefore the editor has met an urgent need.

His task was by no means an easy one, but he is well fitted for the undertaking. He is a member of the United Methodist Church and for years has been a contributor to Methodist history. As joint-editor of the *New History of Methodism* and author of several books dealing with Methodist literature and history, he prepared himself for that work which entitles him to an honored place among historical writers.

The following features of the book deserve special mention: From the pen of Augustine Birrell we have a fascinating account of the great revivalist and his work. This is followed by a life-sketch in outline. Then Wesley is introduced to us as a letter-writer in an illuminating chapter by the editor. The student who is interested in chronological development will find a list where the letters are arranged according to date, the same list likewise designating the source of each letter. Besides, the book has a value all its own in giving us many new letters (70 in number), hitherto unpublished. For instance, of the 31 letters to Wride, 27 are new (pp. 185 ff.). Never before have so many letters (45 in number) of Wesley to his most intimate lay-friend, Blackwell, been brought together (pp. 294 ff.). Other letters, which previously had been presented only in part, are now given complete. And then the correspondence is grouped according to the main purpose or individual addressed, thus preserving a certain continuity which otherwise would be lack-

ing. Of importance second only to the letters themselves are the annotations and elucidations of the editor interspersed throughout the book. The charge so often made against technical works, that they mean nothing to the man not an expert, cannot hold in this case, for even the unversed reader will be able to find his way with the help of the editor's guide-posts. Worthy of notice are, finally, several letters in facsimile, and especially the fine portrait of Wesley, which exhibits all the forcefulness and strength of his dominating personality.

This collection does not claim to contain all of Wesley's letters. Hence its value is conditioned by the sense of proportion evinced by the editor in selecting the material at his disposal. Criticism is easy as regards an individual's personal judgment. In this case, however, very little of an adverse nature is in place. For purposes of research, indeed, other works in addition to this must be consulted. We miss, however, a few letters which may well have been included, such as the one written to Lady Huntingdon, Sept. 14, 1772; the circular letter to the members of the United Societies, Oct. 18, 1776; and the letter to Miss Bishop, Oct. 18, 1778, which contains the following characteristic and discriminating remark of Wesley: "I find more profit in sermons on either good tempers or good works, than in what are vulgarly called Gospel sermons. That term has now become a mere cant word. . . . Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ, or his blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!'" (Works, VII, p. 241 f., 3rd American Ed.).

Until we get Wesley's correspondence in full, critically annotated, George Eayrs's collection will take its place beside Curnock's standard edition of the *Journal* as an additional source of the life of England's St. Francis.

A. W. NAGLER.

GARRETT BIBLICAL INSTITUTE,  
EVANSTON, ILL.

THE PSYCHOLOGY OF RELIGION. GEORGE ALBERT COE. University of Chicago Press. 1916. Pp. xviii, 365. \$1.50.

The psychology of religion, Professor Coe holds, "is properly nothing but an expanded chapter of general psychology." The phrase well indicates the general character of his work. The book stands out among those of its field for its fidelity to empirical fact, for the consistency with which it maintains the point of view and